

*An Exhortation against quenching the
Spirit.*

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A
S E R M O N

Preached to a
SOCIETY of Young Men,
NOVEMBER the 7th, 1748.

By BENJAMIN WALLIN.

Published at their Request.

But they rebelled and vexed his Holy Spirit: therefore he
was turned to be their enemy, and he fought against
them. ISAIAH lxiii. 10.

L O N D O N:

Printed for J. WARD in *Little-Britain*, and sold
by E. GARDINER in *Lombard-street*.

M DCC XLVIII.

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MDCCLXVIII.

~~efficacy of his gracious influence, and therefore~~
TO THE

SOCIETY,

Assembling on a Lord's-Day Evening,
at the Meeting-House near
the Maze-Pond, Southwark.

My dear Friends,

AT your importunity I have consented to publish this plain discourse, and it will yield me pleasure, if it should be the evident means of your improvement.

There are some alterations, and additions which I thought necessary in transcribing what was composed without the least expectation of its appearing in the world; nothing however is inserted, but what the substance of was intended, and would have been expressed had time permitted.

In this day of growing infidelity, the Deity, Personality, and Operations of the blessed Spirit, are boldly denied and im-
piously derided; Happy such who have a
witness

witness in themselves of the reality and efficacy of his gracious influences; such trust I have concerning you, and therefore hope this exhortation will not be in vain.

The temptations I have warned you against, are frequently known to captivate young Professors, many are utterly ruined by them, and few escape some degree of injury from their unhappy influence; I would therefore advise you in the words of the Apostle, *Seeing you know these things before, beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness.* Remember, that he only who endureth to the end, shall be saved.

That the holy Spirit may descend upon you with his heavenly gifts and graces, enable you to flee youthful lusts, and follow after righteousness, and keep you by his mighty power thro' faith unto salvation, is the unfeigned desire, and fervent prayer, of

Your sincere Friend, and

Servant in the Lord,

BENJAMIN WALLIN

2 THESSALONIANS V. 19.

Quench not the Spirit.

IT has been the sorrowful experience of every age, that many persons have been excited in their younger days to make some promising shew of religion, whose goodness has been as the morning cloud, and as the early dew : Among these, some like the stony-ground hearers, having no root in themselves are turned aside ; they set themselves openly against the truth, and after all their profession become scoffers walking according to their own ungodly lusts : It happens *unto them according to the true proverb, the dog is* 2 Pet. ii. *turned to his own vomit again ; and the sow that* 20. 22. *was washed, to her wallowing in the mire.* And the latter end is worse with them than the beginning. But there are others concerning whom we may charitably hope better things, nevertheless being too little acquainted with the deceitfulness of their own hearts and the devices of Satan, are soon captivated thro' the subtlety of this Tempter, and led away with divers lusts into such shameful backslidings, as greatly prejudice their future comfort and usefulness.

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Forasmuch as I have engaged to address some of you this evening under the character of a religious Society, I thought it might be seasonable to warn you of the temptations to which you are exposed, lest the Adversary get an advantage of you and break in upon your mutual endeavours for spiritual edification, or destroy the credit and comfort of any one amongst you.

The passage read is short but comprehensive; it contains an exhortation to what is of great importance to our perseverance in faith and holiness, and it implies a watchfulness against that which is the original source of all declensions that appear among professors, and which to some prove the forerunner of their final apostacy and eternal destruction. I would hope better things of you, many of whom I trust are the seals of my own ministry in the Lord, as the rest are the property of anothers. O that neither of you, after the example of some, may thro' carelesness become the occasion of shame to those who have rejoiced over you as the instances of special grace through their labours. With a view under the divine blessing, to prevent this with respect to those of you who have made a profession, together with the edification of all who are companions with you in this Society, and our general profit, I have at this time chose to explain, and attempt the improvement of these words.

The

The evident design of the apostle was to promote the perseverance of the *Thessalonians*, earnestly desiring their compleat sanctification in order to their future joy : It is plain from the context he has in prospect, that blessed hope and glorious appearance of our Lord Jesus, when all the chosen seed having obtained a part in the first resurrection, and put on their shining bodies, will bear a lustre round their glorified Lord and head. Agreeable to this we find the apostle prays, *ver.* 23. that these disciples might be preserved blameless to this joyful season ; and if my present discourse should in any measure contribute as a means to our meetness for joining the redeemed in that day we shall then rejoice together at the opportunity now put into our hands.

In treating on these words I propose ;

I. A brief description of the person spoken of in the Text.

II. To explain the caution given us concerning him.

III. Offer some reasons to excite our regard to this exhortation.

IV. To set before you various methods by which many who enjoy the means of grace, become guilty of quenching the Spirit. And,

V. Shew the melancholy consequence of so doing.

I. I am to give some description of the per-spoken of in our text. *The Spirit.*

By the Spirit we are not to understand the spirit of man, or light of reason and voice of conscience; this is natural and common to every one; and what profane, immoral persons sin against, and as it were, quench the light of, by their abominable practices: Some persons who bear the name of Christians talk much of the Spirit, and seem by their discourse as if they desired to be guided by the Spirit, and were led by the Spirit, when, alas! upon examination it is found they mean nothing more than reason, and natural conscience, or their own spirits; they know nothing, nor do they own any thing properly speaking of the divine Spirit, or his gracious influences. Sad delusion indeed! May the Lord the Spirit open their understandings, and shew such their dangerous conceit. The inward light of nature, or light of reason, is not here intended; in being guilty of the evil dehorted, persons do indeed act irrationally, and conscience is abused, as we may see hereafter. But this is not intended by the Spirit in the text.

Nor are we to understand by the Spirit any of the angelic host, those chosen spirits that reside in the heavenly courts above. Our text speaks not of one of that innumerable and glorious company; these are all spi-
rits,

rits, holy, wise, powerful and obedient to the will of Jehovah, and by the ministration of whom the Lord has frequently instructed his people into his mind. A disobedience to, or disbelief of one of these heavenly messengers, has been followed with the tokens of God's displeasure. * However, Angels are visibly employed only on special occasions. It is not the common experience of the sons of men to be sensible of an Angel's ministration; but this exhortation is given to all the saints, or professors at *Thessalonica*, and the person intended must be one whose influences they are all supposed to have been sensible of.

The subject of the text, is that uncreated divine Spirit who bears record in heaven, even Jehovah the Spirit, who is a real distinct divine person, equal in perfection and glory with the Father and the Son. This Spirit is the holy Ghost. Thus our Lord promises his disciples *John xiv.* the Father should give them another comforter, *16, 17.* even the Spirit of truth; the same person is styled the holy Ghost, *ver. 26.* and indeed the original word is the same. This is that Spirit to whom

* Thus *Zacharias* was struck deaf and dumb because he believed not the angels words, concerning the birth of *John*, *Luke i. 22.* The term translated dumb, signifies both deaf and dumb, because those which naturally are deaf, are in consequence dumb, and that *Zacharias* was deaf is plain from *ver. 62.* Now this temporary deprivation of these natural senses, was indeed a sufficient sign for the confirmation of the angels tidings, but at the same time, a manifest token of the divine displeasure at the unbelief of *Zacharias*.

whom every divine perfection is most truly and properly ascribed; he is omniscient, for he
1 Cor. ii. 10. *searcheth all things, yea the deep things of God.* His personalty and deity are both strongly implied in that passage, for such knowledge is incommunicable to a Creature; none but he that is God can know all the secrets of the divine mind. This Spirit is also omnipresent; *Pf. cxxxix. 7.* *thus the Psalmist says, Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?* And this is evident from his inhabitation in the hearts of believers in every age all over the world; it is the self-same Spirit which resides in each person that is called by the grace of God in every place, and who is promised to abide with them for ever, and consequently he must be omnipresent. Moreover, omnipotence is ascribed to this Person; he is said to be the power of the Highest; not as a property, or perfection in the divine nature, for that is inconsistent with many things revealed concerning him, which shews him to be a distinct and true Person; but he is so called as he is no less than the most high God; and that he is so, appears from his creating the world; for as *Pf. xxxiii. 6.* *by the word of the Lord the heavens were made, so were the host of them by the breath of his mouth.* *Elibu* ascribes the formation of his nature to him. *The Spirit of God hath made me, and the breath of the Almighty hath given me life.* *Job xxxiii. 4.* *Jehovah the Spirit, who had an equal concern with the other divine Persons in the works of creation, is here intended.* This

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This is that glorious divine Person, who proceedeth from the Father and the Son, and who in love to the chosen seed has condescended to operate in subserviency to the wonderful and gracious design of their salvation. Accordingly this divine Spirit wrought in the Prophets from the foundation of the world; for as salvation thro' the blood of Christ was their united testimony, they all bore their witness under his inspiration; these holy Men of God spake, not according to their own will, but as *they were* 2 *Pet. i.* *moved by the holy Ghost.* And he that inspired ^{21.} these instruments of revelation, is God, *all scripture is given by inspiration of God.* This 2 *Tim. iii.* Spirit formed the human nature of Christ, and ^{16.} forms Christ in every Believers heart. He is the Author, or Agent of all that light, sanctification and grace, whereby any of the lost race of apostate *Adam* are brought to the saving knowledge of the Redeemer. He is styled a holy Spirit, and is justly so called both in respect of the perfect holiness essential to his divine nature, and also as he is the immediate efficient cause of all holiness in the souls of God's children; for it is not mere moral swasion, or the exertion of any human gifts in the preaching, even of the true Gospel, that can effectually convince, humble, and turn sinners to God, as experience abundantly testifies; but it is owing to this Spirit of wisdom and revelation that any are changed and renewed. This is

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is the Spirit that convinces of sin, righteousness and judgment to come. He begins, carries on, and compleats the work of conversion, and his operations and influences are absolutely necessary : He also is the Author of all spiritual gifts, which he dispenses in a sovereign way, *dividing to every man severally as he will.*

1 Cor. xii.

11.

This is the person of whom our text speaks, even that divine person whose perfections are adorable, and whose love to the saints is conspicuous in the office he executes in order to their salvation, *to whom, as well as for whom, Believers are to pray ; thus the Apostle, And the Lord direct your hearts into the love of God, and into the*

2 Thess. iii.

5.

patient waiting for Christ. * In a word, he is that Spirit, without whose aids neither particular persons, nor societies, nor churches, can flourish, or even subsist with any spiritual advantage ; for he is the life and soul of all true

powerful

* Nothing can be clearer than that the divine Spirit is the person addrest in this passage, who is evidently distinguished from the Father, into whose love the hearts of the saints were to be directed, and from Jesus Christ whom they were also to be directed into a patient waiting for ; and this agrees with the work ascribed to him in other places, where he is promised to guide, and is prayed for, and said to lead the children of God, and shed abroad the love of God in the heart, &c. *Psal. cxliiii. 10. Rom. viii. 14. John xvi. 13. Rom. v. 5.*

Now this address proves the Spirit to be a person, a distinct person from the Father and the Son, and no less than the true God, both as the object of prayer, and as capable of performing what is requested of him ; for 'tis God alone that searches and bears an uncontrollable sway in the hearts of men, or is able to answer such a request.

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powerful godliness, who worketh in and among the saints according to his own good pleasure. Which leads me, as proposed,

II. To explain the caution given us concerning this glorious divine person. Here is a caution concerning this Spirit and his operations, viz. not to quench him; *quench not the Spirit.* The Spirit who is the inditer of all revelation, has thought fit to represent himself to us under a variety of metaphors in the sacred writings, each of which is adapted to our instruction and comfort. Sometimes he is compared to water, *Except a man be born of water* John iii. 5: *and of the Spirit, i. e.* I apprehend, born of the Spirit as with water; for I conceive his regenerating and sanctifying influences are intended, and not water baptism, because regeneration is the profess'd subject of our Lord's discourse; these his influences are fitly compared to water; for as water cleanseth that which is foul, so the operations of the divine Spirit enlightening and changing a sinner's heart, purifies it from all that spiritual defilement in which it lay while under the dominion of lust. And this allusion answers to the promise given thro' the mouth of the prophet *Ezekiel, Then will I sprinkle clean* Ezek. *water upon you, and ye shall be clean, &c.* His xxxvi. 25. gifts are likewise compared to the same element; *He that believeth on me, as the scripture* John vii. *saith said, out of his belly shall flow rivers of liv-* 38, 39.

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ing water. * *This spake he of the Spirit, which they that believe on him should receive, &c.* Thus the Spirit is compared to water both in his gifts and graces.

Again, sometimes the Spirit is compared to wind; under which allusion is convey'd an idea of the sovereignty, and imperceptible nature of his influences, together with their quick *John iii. 8.* and powerful effects. Thus, *the wind bloweth where it listeth, and thou hearest the sound thereof, &c.* † *So is every one that is born of the Spirit; q. d.* thus are the Spirit's operations on the soul he regenerates.

But at other times this holy Ghost is compared to fire, thus (says *John* the baptist, speaking of Christ) *He shall baptize you with the holy Ghost and with fire.* The gifts and graces of the divine Spirit are comparable to this element also for their illuminating and purifying effects; and, agreeable to this metaphor, we find the Spirit's visible appearance was, cloven tongues like as of fire, when *it sat upon Acts ii. 2.* each of the apostles in the day of Pentecost. To this miraculous appearance most have thought the

* See *Isaiab. xliv. 3.* *Joel. ii. 28.* where the gift of the Spirit is termed a *pouring out*, answerable to the element of water.

† The Spirit seems address'd under this character, *Solomon's Song, chap. iv. 16.* *Awake O north wind, and come thou south;* agreeable to this, we read the Spirit came down in the day of Pentecost with a sound from heaven as of a mighty rushing wind, *Acts ii. 2.*

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the Baptist refers. The Spirit, however, is represented by fire; and this aptly sets forth his influence on the hearts of men, enlightening, warming, and melting them down as it were, thereby purging out the dross of pride, ignorance, sensuality, and unbelief. Under his efficacious operations the word of God burns like fire, either in a way of conviction, or consolation: It sometimes burns by way of conviction: *Is not my word like fire?* Thus when the prophet thought to speak no more in the name of the Lord to a scornful generation, he found the word of the Lord was *in his heart as a burning fire shut up in his bones*. Sometimes the hearts of God's children burn with joy, when the Spirit works upon them under the ministration of the word: Thus the disciples found it when their risen Lord taught them as they were going to *Emmaus*; hence on his disappearing, they said one to another, *Did not our heart burn within us while he talked to us by the way, and while he opened to us the scriptures*.

Now the Spirit is implicitly represented to us under this figure in the text, for the term *quench*, used in the caution, evidently alludes to fire, being proper alone to that element. Thus the Psalmist using the same figure in reference to his Enemies and their utter destruction, says, *They are quenched as the fire of thorns*. To quench fire we know is to put it out, or, at least, to abate its force and influence by throw-

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Mark ix.
44.

ing water upon it, or by some other means. Now every degree of damp which by any method is put upon a fire, whereby its heat and influence is lessened, may be justly stiled quenching, as well as a total extinguishing the same. In this light I take the phrase by which our Lord sets forth the torments of hell, when he says there *the fire is not quenched*. It seems to imply, there shall be no abatement * of that wrath which shall be poured out on the impatient in the state of punishment. As fire expresses the torment to be exquisite, so its not being quenched intimates there shall be no alloy, but that it shall be perpetual, and even increasing. Fire is an active principle, and by its constant motion is ever changing its degree of heat to greater or less, if it does not decrease it will increase; therefore when it is said it is not quenched, it points out the increasing torment of the damned, and that this fire shall be blown up stronger and stronger; all which is suitable to the account we have in the Scriptures.

I believe the Spirit will have his concern, and be the principal efficient cause of the misery of the wicked; as the communications of divine love are thro' his agency, so I apprehend this divine Person will be the more immediate convey-

Luke xvi.
24.

* Thus the rich man in the parable being in hell life up his eyes and makes application to *Abraham*, but is refused one drop of water to cool his tongue which was tormented in the flame.

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conveyancer of the wrath of God ; this I think is suggested to us in Scripture. The wicked, it is said, *shall be punished with everlasting destruction* 2 Theff. i. *from the presence of the Lord, and from the glory* 9. *of his power* *. Who is the glory of his power ? but him who is called the power of the highest ; which we have already seen is one of the characters of the holy Ghost, and he seems intended, where we have an awful description of *Tophet*, which closes thus ; *the breath of the Lord, like a stream of brimstone, doth kindle it* ; 33. *Isai. xxx.* even that breath of the Lord by which the host of the heavens were made, as before observed.

However (to return from this digression ;) as quenching consists in abating, cooling, or extinguishing a fire, so it stands opposed to quickening, or maintaining the same, and therefore a caution against the former naturally involves an exhortation to the latter, and it necessarily follows, that when we are forbid to quench the Spirit, we are commanded to do every thing required towards preserving, and increasing his work, and the gift he has bestowed upon us.

But

* The *presence of the Lord*, and the *glory of his power* are phrases and characters particularly applied to the Divine Spirit ; and I apprehend the particle, *from*, is causal as some eminent Writers have observed, and it seems to imply that from, or by the Spirit, as the immediate efficient cause, the punishment of the wicked will arise.

But in the application of this figure to the divine Spirit, we must carefully avoid any notion that is unworthy his perfections, or the declarations of the gospel. In order thereto, let it be premised ;

First, We are not to conceive by this caution, that the strength of lust in the heart of man, whereby he perversely opposes and resists the Spirit, prevails against the will and power of this divine Agent : The influences of the Spirit are efficacious and irresistible ; indeed such is the state of the human soul by nature and under the dominion of sin, that were it possible for the baseness and stoutness of men so to resist the Spirit as to frustrate his work, none would ever be converted ; for man is naturally, through pride, ignorance and vile affections, not only indisposed, but even averse to a change, and consequently will naturally oppose it to the utmost of his power ; but the Spirit is uncontroulable in his operations ; with respect to him it may be said, Who hath resisted his will ? When he works none can let ; hence it is that any are made willing in the day of his power.

Figures taken from inanimate beings, and applied to intelligent ones, are not to be strained to the destruction of their nature, who are represented by them, this would be highly unreasonable ; but this would be the case if it were to be inferr'd from the caution in the

text

text, that the perverseness of man could pervert the Spirit's designs, or oblige him to cease from his work. It is unworthy the perfections of the holy Ghost to conceive that a created power, in any state or condition, is capable of obstructing his almighty arm, or rendring abortive his gracious designs; to suppose the creatures obstinacy and wickedness can frustrate the will, or overcome the power of the divine Spirit is absurd and impious, a notion that contradicts the sovereignty and omnipotence of this glorious person, and deprives him of the honours due to his divine nature. Moreover, this would render the regeneration and compleat sanctification of every one precarious; the everlasting abode of the Spirit in the heart he has taken possession of would then be uncertain, and therefore his inhabitation no infallible evidence of being savingly wrought upon. If this were the case, he could not be the earnest of the inheritance *Ephesians* which Christians are called to the hope of, as *i. 14.* the scriptures shew; so that such a conceit derogates from the glory of the Spirit, and destroys the comfort of the Believer.

Secondly, Nor are we to imagine from this exhortation, that where the Spirit has wrought effectually, his work can be destroyed; it is not in the power of sin or Satan to do this. True light, saving faith, and divine love, which are the fruit of his operations, as a Spirit of life from Christ, shall never be totally eclipsed, or utterly

Isaiah lix.
21.

Philip i.
6.

utterly and finally extinguished. This is inconsistent with the engagements of the Father in the covenant of grace, wherein he has promised his Spirit shall not depart from his people. Wherever the Spirit takes up his abode as the Comforter, from the Father and the Son, he abides for ever, pursuant to this gracious promise; and we are confident of this very thing, that he which hath begun a good work in us, *will perform it until the day of Jesus Christ*. The holy Ghost will never forsake the work of his hands, nor shall the habits of grace and holiness once implanted be ever rooted up. Thus should we beware of entertaining any notions from this caution, inconsistent with the irresistible and efficacious influence of the divine Spirit on the hearts of sinners, or the certain continuance and completion of the work of grace where it is really begun; for all such conceptions are unworthy the perfections of this glorious Agent, and contrary to the assurances given in the everlasting covenant. What then are we to understand by quenching the Spirit? To quench the Spirit is the same as to^a resist, ^bvex, grieve, rebel against, or do despite unto him; all which are applied to the conduct of men with respect to the blessed Spirit, and are expressive of a greater or lesser degree of opposition to, or provocation of him; and, I conceive in general

^a *Acts* vii. 51. ^b *Isaiah* lxiii. 10. *Ephesians* iv. 30. *Hebrews* x. 29.

heral it signifies a neglecting, or despising the tokens of his power and grace, and thereby offending his holiness, so as to occasion his voluntary departure in a way of chastisement, or Judgment. When persons are found in the practice of those things which naturally tend, and which by experience has appeared to extinguish the light, and abate the warmth produced at any time by the divine Spirit in and among them, and when they also omit what is adapted and appointed for the continuance and increase thereof, they may be said to quench the Spirit; for by thus prejudicing his work, and acting contrary to him, they greatly offend him, and cause him to withdraw.

That the Spirit of grace has met with such treatment is evident from the sacred writings; many with whom he has contended by the external ministry of his word, by the mouth of the Prophets, yea by stirring in them convictions, by gifts, and common illuminations, I say, many such, thro' the hardness and impenitency of their hearts, have rebelled against him, and he has left them in judgment to fill up the measure of their iniquity. Thus their sin has been the procuring cause of his departure from them, and their damnation has followed. The sinners of the old world are a fearful example of this, who were swept away with the flood, and whose spirits are in prison. ^{1 Peter} Many of literal *Israel*, not only in the wilder- ^{iii. 19.}

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ness, where their carcasses fell because of unbelief, but afterward, and especially at the time of our Saviour's appearance on earth, erred in their hearts, and resisted the holy Ghost to their destruction. Time would fail to recite the Persons and Communities, yea Societies that have been in the form of a gospel Church, who are upon record, sacred and profane, as monuments of this sad truth, that men have been left to quench the Spirit to their utter ruin. By this means many, who have been partakers of the holy Ghost in divers of his gifts and operations, have apostatized, and done despite to this Spirit of grace. Thus persons may enjoy many favours of an external nature, and be followed with convictions, and yet be void of saving grace; their unmortified lusts may return and quench the light, and these resistings aggravate their future condemnation.

*Heb. vi. 4.
x. 29.
compared.*

Moreover, there are sweet and peculiar influences of the divine Spirit on the hearts of the regenerate, whereby they are indulged with that degree of light and capacity, which ministers to their joy and usefulness; these may, through their own folly, be suspended and withdrawn; for tho' (blessed be God) the habit of grace cannot be destroy'd, yet the vigour of our graces may decline, and their lively exercise abate; the Spirit may so withdraw from his own people as to leave them low and

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dead in their frames ; their hearts may be sorrowful and distressed in consequence of his departure, and this usually follows upon their spiritual sloth and neglect of his work : Hence the apostle exhorts, *Grieve not the holy Spirit Ephes. iv. of God, whereby ye are sealed unto the day of redemption.* 30.

This is what these *Thessalonians* are commanded, viz. that they would do nothing to offend the divine Spirit ; beware of neglecting his kindness and grace in the midst of them, lest he should withdraw and suspend those influences and manifestations of his power, with which they had hitherto been indulged ; but on the contrary, that they would cherish his motions upon their hearts, and seek to promote his honour and work amongst them.

Now this is a lesson to all persons who have felt any thing of the divine work upon their souls, or that are indulged with any degree of spiritual light and comfort, whether in fellowship with the Churches of Christ or not. It is no less adapted for the warning of all religious Societies, whether incorporated in the order of a Church-state or otherwise.

The instruction of the passage thus explain'd may be comprized in the following observation, viz. It should be the great concern of all who profess the fear of God, and are favoured with the divine presence and blessing, whether in a private, or publick capacity,

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city, to take heed they quench not the Spirit, Which brings me to the next thing proposed, viz.

III. To offering some reasons for exciting our regard to this exhortation.

The reasonableness and importance of attending to the caution is so obvious upon what has been said, I shall not multiply or enlarge on this head, but content myself with little more than mentioning two or three arguments, that I may have the greater opportunity for treating on the next head of discourse, which I have principally in view for our farther improvement.

First, Then, in order to quicken our attention, let us consider, to the Spirit we are indebted for all that degree of light and those heavenly gifts we enjoy: If we have any true knowledge in the gospel, any saving faith in Christ, any degree of the love of God in our hearts, he is the efficient cause: It is owing to the manifestations and operations of the blessed Spirit, that a person is endowed with any valuable gift, or the least measure of grace: If religious Societies, or gospel Churches exist, are furnish'd and edify, it must be ascribed to his love and power; to quench the Spirit therefore, and thereby offend his holiness, is to abuse the richest grace, and be guilty of the highest ingratitude.

Secondly, The continuance of his presence and gracious operations are absolutely necessary

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to our future comfort and edification. Duties are perform'd, and privileges enjoy'd, without any sensible pleasure and advantage in the hearts or Societies of Christians, when the Spirit departs and ceases to exert his mighty power; for under this alone, the best of means becomes effectual to salvation; the suspension of his heavenly influences is attended with darkness, and declension, if not destruction.

Thirdly, The Spirit has withdrawn from many persons and Societies, who rebelling against him have quenched his work in and among them; he will not always strive; we have already mention'd divers instances of this kind. These have been overthrown and destroy'd thro' their perverseness and unbelief; we should therefore be warned lest we fall after the same example. These things may justly awaken our diligence, to avoid every thing that has the least tendency to quench the Spirit: To him we are indebted for all the spiritual gifts and graces we enjoy, his presence and influence are necessary to our comfort and advantage, and there are awful instances of his leaving those who have rebelled against him, and vexed him. I pass on *.

IV. To set before you some methods by which many, who enjoy the means of grace become guilty of quenching the Spirit.

Now

* If this sermon be thought too long to read at once, here is a proper period.

An Exhortation against

Now as persons may be considered enjoying the Spirit in his special presence, and sensible operations, under a twofold capacity, *viz.* private, and publick, I shall attempt some instruction by ranging my thoughts under this head into two general divisions, the particular branches of which I shall endeavour to adapt to each of these capacities distinctly ; by this means I may the more advantageously detect and guard against those temptations peculiar to the one and the other, and so under the divine blessing, profitably address each person on this important subject as he may be respectively circumstanced.

First, I would expose to view and caution against some occasions, or methods of quenching the Spirit in regard to private experience, and with respect to the Spirit's work on the souls of men separately considered. And,

1. This is done by stifling of conviction ; that there are many inward motions and convictions raised in the minds of men under the means of grace, which they thro' the power of sin and unbelief stifle, is generally allowed, and indeed few, if any, upon reflection, can acquit themselves from the guilt of this perverseness ; this is far from proving any thing against the irresistible nature of the Spirit's operations, as some would suggest, but it shews the wretched disposition of our depraved hearts, and the melancholy condition of such

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from whom the Spirit finally suspends his unfrustrable grace: The Spirit may have concern in raising those convictions in persons which they, being left to themselves, stifle and render abortive, in doing which they may be said to quench the Spirit.

I apprehend those who sit under the preaching of the word sooner, or later, fall under such convictions with respect to sin, and righteousness, and judgment to come, as in case of final impenitency will aggravate their condemnation, in that day when God shall judge the secrets of hearts by Jesus Christ: In that awful day of revelation, multitudes, yea I believe all who perish under the means of grace, will then be self-condemned, and will appear *wilfully*, tho' perhaps *secretly*, under the power of some lust, or temptation, to have rejected the council of God against themselves, and neglected the great salvation (God forbid it should be the lot of any present) but I am of opinion * all who disobey the Gospel will be found quenchers of the Spirit.

The Persons addrest in our text are supposed to have received some sensible impressions, and that their hearts were enlightened and warmed by the divine Spirit, otherwise they could not be the proper subjects of this exhortation; to quench,

* But those mine enemies which *would* not that I should sign over them, &c. *Luke xix. 27.* Thus the enemies of Christ will be charged with perverseness upon the execution of divine vengeance.

quench, implies fire or light, so that there must have been some kindlings and illuminations of the Spirit, either of an ordinary and common, or of an extraordinary and saving nature, to render the caution pertinent. Now when persons thus wrought upon resist these motions, and stifle these convictions that arise from such impressions, they are guilty of quenching the Spirit.

For instance, when the word enters the conscience under the influences of the Spirit so as to give a sense of sin in heart, or life, and thereby calls for humiliation and repentance, whether this respects our conduct in the house of God, or our own, if we endeavour to suppress the conviction and shake off the concern raised in our minds, or if we continue in that sin, we are then guilty of this evil. Again, when under hearing of the word, or by any other means we are reprov'd for a practice we cannot without self-denial forsake, or when we are convinced of a doctrine, or an ordinance of the gospel, an open and zealous avouchment of which will expose us to scorn and difficulty: I say, when under such circumstances, we do thro' the prevalency of some lust, from fear and cowardice, or for the sake of ease, stifle these convictions; in such instances, we quench the Spirit.

I believe it will appear upon examination that sometimes even while persons are hearing reading

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reading, or meditating on the word, they are betrayed into this evil, and at the very instant of illumination, betake themselves to carnal reasonings, by which they labour as much as possible, to reconcile themselves to a disregard of the voice of conscience: such are frequently the workings of our vain and hypocritical minds, even when engaged in an attendance on the means of grace; thus the flesh is lusting against the Spirit in solemn duties, inso-much that were our hearts dissected and laid open to view, we should have just cause of shame; but these convictions received under the ministration of the word, are oftner stifled by rushing into the cares of the world, or the pleasures of sense, after the opportunity is over; by what means soever it is effected, this is quenching the Spirit.

2. The Spirit is quenched when those duties are neglected, that are adapted and appointed to feed and cherish this fire in the soul. * Agreeable to what has been observed in the explanation, when we are commanded not to quench the Spirit, it implies an exhortation to stir

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* What the apostle exhorts *Timothy* respecting his extraordinary gift, viz. not to neglect, but to stir it up, 1 *Ephes.* iv. 14. 2 *Ephes.* i. 6. is applicable to all gifts, and graces of the Spirit; for by not stirring them up in the use of means, light grows dim, and love abates its fervency. Believers themselves shamefully leave, tho' they shall not utterly lose their first love.

him up, and by all appointed means, to maintain his work upon us ; now there are divers methods of attaining this, such as frequent supplication at the throne of grace, self-examination, and serious meditation on what we have felt of his operations upon us ; to the same tendency is diligent reading the scriptures, conversation upon spiritual things, making such our companions who fear God, and in a word, following the dictates of our consciences ; these and such like are the natural and proper methods to maintain and promote the Spirit's work on our hearts, and the omission of these duties bring a person under the charge of quenching the Spirit. A fire neglected goes out ; he whose interest, or duty it is to preserve it, if he does not use the means, is as *really*, tho' not so *heinously*, guilty, as he that pours water upon it, and thereby extinguishes it. Many are warmed under hearing the word, they are favoured with some spiritual light, and their affections are raised to divine things, so that their hearts have burned within them ; but for want of meditation, private prayer, and spiritual conversation, it has all been lost and gone off like a vapour. This is too generally the case in the present day ; there is no occasion to prove it by any particular instances, if we may judge by the temper and conduct of many, who seem to taste some sweetness in hearing, yet regard the word but

but as a lovely song; the little savour of divine things in their conversation, and want of zeal for the ordinances of Christ, so justly lamented, manifestly discover it. Altho' persons may not be so abandoned and hardened as to set himself against, and wilfully oppose the work of the Spirit, yet thro' negligence of this sort, they may give place to the devil and leave room for their lusts to quench it. Such are guilty of this evil, and have reason to humble themselves before God.

3. The Spirit is quenched when gifts are neglected or experience concealed; a fire often goes out when it is confined and kept too close, by this means it always deadens and loses much of its heat and vigour. This observation may seem a little foreign to the metaphor in the text, but it answers the instruction intended thereby; the design of the passages and the allusion in it, is to warn us against abating, or extinguishing the Spirit and his motions, as fire is extinguished or put out; now this is sometimes the consequence of not stirring it up, or opening it and giving it room to display itself, and diffuse its heat abroad; every thing that obstructs the operation and influence of the Spirit's work, is included in the exhortation.

There are diversities of gifts among professors which are distributed from the exalted

head of the Church for the work of the ministry and the edification of his mystical body ;
 1 Cor. xii. these are all wrought by the Spirit ; when his
 11. gifts of wisdom and knowledge, utterance and prophecy are neglected, despised, or suppressed, either in ourselves, or others, the Spirit is quenched : persons are sometimes tempted to suppress the gifts bestowed upon others thro' pride and prejudice, or perhaps thro' an over-value of those human acquirements, which some such gifted persons may be destitute of, and which however to be esteemed in their place, are of small service for spiritual profit, unless the subject is endowed with some spiritual gift from above *. There is room to fear we are very guilty in this point in our day, and by all appearance this negligence will soon be lamented, in the want of Instruments for the service of the sanctuary ; but this seems more properly belonging to the methods of quenching the Spirit in a social, or publick capacity.

It is no less certain many are tempted to hide their talents, and stifle the gifts they themselves have received for usefulness, thro' sloth and selfishness, thro' shame and fear, or

* When gifts are not prayed for, not sought after, not cultivated, or when they are not encouraged and employed, it tends greatly to offend the divine Spirit and quench his work ; and whether by all symptoms, these desires and endeavours are not greatly wanting in the present time, I leave every observing Christian on reflection to judge.

it may be thro' a love to their pleasures and sensual enjoyments which the diligent and constant exercise of their talents would interrupt, thus they neglect the gift that is in them. Various are the causes that betray men into this evil; but all such negligence is criminal, 'tis quenching the Spirit; gifts are lost for want of exercise, and if they remain, the end of their being bestow'd is lost; for *the manifestation* 1 Cor. xii. *of the Spirit is given to every man to profit* 7. *withal*; let every one therefore beware of yielding to such temptations.

Moreover, when persons conceal their experience and are backward to make known the divine power they have felt, to acknowledge their convictions, and confess the manifestations of love and mercy vouchsafed unto them, they hereby quench the Spirit. The passage last quoted is applicable to an experience of the grace of God in conversion, and when after illuminations and comforts are received, as well as to gifts; for the design of all the dispensations of divine love and grace into our hearts by the holy Ghost is that his name may be praised, and his people encouraged; such who keep silence and are not ready to say with *David, Come, and hear all ye* Psal. 66. *that fear God, and I will declare what he has* 16. *done for my soul*, are chargeable with the evil dehorted in the text. But I proceed,

4. The indulgence of any known sin has a sure and unhappy influence to occasion the Spirit's departure, and put out the light, or abate the spiritual warmth begotten in our souls under his gracious influences. Many quench the Spirit by allowing themselves in the omission of known duties, which is a great affront to this holy One, who has revealed and convinced us of any institution of the Lord appointed for his honour and our spiritual edification; but the tendency this has to extinguish the Spirit we have seen under a former head.

More especially does the wilful gratification of any lust tend to quench the Spirit; when persons after being warmed with convictions, or entertained with delight in any ordinance publick, or private, go away and plunge themselves into any iniquities their consciences testify against, it obdurates the heart, darkens the understanding, sensual affections gain the ascendant, and over-run the soul, so that all spiritual light and heat with which their minds were imprest must vanish and wear off in course. Thus the iron of the Smith when heated in the fire till 'tis almost melted down, glows and burns as the fire itself, but being hastily thrown into water instantly changes its complexion, and becomes cold and even harder than before it passed under the operation; the application is easy.

Fire

Fire is quenched by pouring upon it the opposite element, water: Now water is not more opposite to fire, than the lusts of the flesh are to the divine Spirit and his operations; the Spirit's work takes place upon and tends to the destruction of sin; there is a natural, necessary, and violent contest between the motion of the Spirit and the motion of sin in the members; *the flesh lusteth against Gal. v. the Spirit, and the Spirit against the flesh: 17. and these are contrary the one to the other, &c.* Nothing therefore has a more direct and dreadful influence towards extinguishing spiritual light and holy affections than the indulgence of pride, passion, sensuality, or any sinful appetite, soon after the enjoyment of the means of grace and some impressions upon the mind under it. To these criminal allowances Satan is continually waiting to captivate the minds, especially of young professors, whose youthful lusts greatly expose them to his snare.

Thus the Spirit is often quenched by persons in a private capacity, or with respect to his work on their own souls. They frequently, under one temptation and another, are doing this, by stifling their convictions, by neglecting those duties that are adapted and appointed to maintain and promote the Spirit's work upon them; by neglecting their gifts, and concealing their experience, and by allowing themselves in the practice of any known sin. These things tend
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to prejudice, and are often permitted to hinder the influence of the Spirit's motions, they extinguish the light, and abate the spiritual warmth produced under ordinances, and grieve or offend the holy Spirit, who is often hereby provoked to withdraw: this is quenching the Spirit. Which brings me, as propos'd,

Secondly, To set before you some of those methods by which the Spirit is quenched by professors consider'd in a social, or publick capacity. And,

I. When the members of religious societies or churches neglect those stated assemblies by which the work of the Lord is to be carried on in the midst of them; persons who enter into sacred engagements with one another for the ends of spiritual edification, and are slothful and backward to assemble with the body at the appointed seasons for coming together are guilty of this evil. Union is necessary to warmth, the briskest fire will go out upon separating the coals and keeping them asunder; a zealous affection for Christ, his cause and one another is promoted in a christian society by frequent and universal associating of its several members; and this vigour abates in proportion to a negligence thereof. Yet such is the conduct of many who have entered into church-fellowship, or contracted with a religious society of a lower class, that they wander about till thro' the spread of such a vagrant inclination

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there is not a coal to warm, and the whole ^{xlvii. 14.}

structure becomes lifeless and unprofitable : This unreasonable conduct in the members of any Society *, as it tends to the destruction of the body, so it discourages the hearts of those with whom they are thus engaged ; therefore every such wilful omission of a member throws some quantity of cold water on the Society to which he belongs : If persons in fellowship, thro' love to their temporal profits and carnal pleasures, or from a wavering disposition, make a practice of absenting themselves when there is a gathering together for the ministration of the word and administration of the ordinances and discipline of Christ's house, they are quenchers of the Spirit ; for hereby their own affections are more and more deadened to the body, hereby also the spirits of their fellow-members are saddened, and thus the spiritual fervour, joy and zeal, which once prevailed and would otherwise be maintained, is extinguish'd and lost. Too many who are join'd to christian Societies, by their temper and behaviour seem to have crept in

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* The reasonableness and justice of avoiding this destructive practice I lately took occasion to mention in *the Redeemer's charge against his declining Churches*, pag. 24. The same neglect which is owing to the abatement of love, if continued in, decreases it still more, and at length, as it has been experienc'd, in some melancholy instances, it has utterly extinguish'd the power and spirit of religion in a Society, and issued in their dissolution.

for no other purpose but to be the Engines for quenching the fire of divine love and that holy zeal which is the animating spring of action in every spiritual Corporation, whereby its several members are edified: Whatever their own designs may be, this is the evident use Satan makes of them under a profession; and however they may despise the entreaties, or exhortations of their ministers and fellow-christians, who are grieved for their conduct, if such persons are not humbled under a sense of their folly, it may be expected their end will be according to their works.

2. The Spirit is sometimes quenched by a misimprovement of the time when we are assembled together; a deficiency of this kind may be found in Churches, especially in those Assemblies that are appointed for the discipline of Christ's house; it becomes each member to behave himself with reverence and order in the house of God, to avoid every thing that is light and airy, and much more every thing that favours of arrogance and selfishness; such ought to study wisdom, humility and love in all they say or do, as they are call'd upon in the sight of the Lord: Sometimes members of Churches do not behave themselves after this manner on such solemn occasions; the consequence has been confusion and contention among them. This tends to prejudice the interest of Christ and the work of the Lord in

the midst of them, the holy Spirit usually withdraws from such a people, and they quickly become cold and formal.

But under this head I have a more immediate regard to Christian Societies of an inferior order. The old Serpent is generally too cunning for young converts. Man is a social Being in every state and condition; agreeable to which those who are beginning to seek the kingdom of God and his righteousness, naturally fall into society. Now when Satan cannot tempt them from accompanying together for their mutual edification, he attempts to pervert their design by ensnaring them into spending their time, at least so as to exclude, as much as possible, those exercises that are most likely to answer their end.

For instance, instead of being principally exercised in earnest supplications at the throne of grace, an exercise which is most conducive to promote humility and spiritual edification, an exercise by which young plants are, as it were, water'd by the Spirit to their growth in grace; I say instead of chiefly exercising themselves in this soul-nourishing duty, they are captivated to lay out much of their time in speaking from texts of scriptures, and in frequent and long singing, &c. instead of keeping close in their conversation, to points of experience, and filling up part of the opportunity in relating any fresh exercises they have

had with the corruptions of their hearts, with the temptations of Satan, or in rehearsing any fresh light, or renewed testimony of divine love whereby their knowledge and faith have been increased, or their hopes revived: I say, instead of employing themselves after this manner, and thus declaring in the simplicity of their minds the dealings of the Spirit with their souls, the crafty Tempter often deludes them into vain and impertinent questions which have a shew of wisdom, but are not for godly edifying.

I speak not against young Professors admonishing each other in psalms and hymns and spiritual songs when assembled together, but would rather promote that appointed and delightful means of grace; nor would I discountenance an humble communication of the light afforded to any, into any particular part of scripture, or debating some special points of doctrine, concerning which several may have doubts: These things are profitable when pursued with that modesty which becomes those who are newly enlighten'd; but when such things, under any pretence, intrude upon prayer and godly conference about experimental things, it becomes a snare. It is usually found such conduct degenerates into strife about words, and administers to pride, by which cometh contention, and this excites those lusts which are contrary to the Spirit, and quenches him

him ; beware therefore of these things, for such meetings together are not for the better but for the worse.

3. Another thing which quenches the Spirit in religious Societies is *partiality* ; the divine Spirit is no respecter of persons, and it offends him, and tends to destroy harmony and affection in a Society when partiality is indulged. Now this generally follows upon the aforementioned abuse of their solemn meetings ; when young Christians employ themselves in their assemblies after the manner described, the carnality of their minds is excited, and there soon appears a respect of persons ; when this is the case, some are exalted above measure, and others depreciated as low ; on the one hand, the Spirit himself, who is the author of all gifts, and under whose influence alone they can be beneficial to each other in the exercise of their spiritual talents, is neglected ; this divine Comforter, I say, is little thought of, or depended upon, and as seldom the subject of their prayers, or praises ; on the other hand weak believers, whose knowledge and gifts are but small, are despised and discouraged ; this often occasions the light and affection of a Society to go out, it quenches the spark in these little ones, and is highly provoking to that Spirit who created it in their souls ; for it is contrary to his mind who will not quench the smoking flax, till he hath finished his work where he has begun

gun it, and hath brought forth judgment unto victory.

4. The Spirit is quenched when a Society retains those among them who hold errors subversive of the true gospel, or indulge themselves in practices that are unbecoming their holy profession; prophane and ungodly persons in a Community by their temper and conduct are quenchers of the Spirit; the example and influence of such make against the increase of spiritual fervour in the service of the Lord; these persons are continually endeavouring to discourage all self-denying measures proposed, or taken, by a Society for the manifestative glory of the Redeemer, or their mutual edification; the zeal of others is a reflection upon them, and therefore they object to it, and by secret, or open methods discountenance it as much as possible; it has often been found that connivance at such persons in a Community has been attended with the loss of their vigour, till thro' the departure of the holy Spirit, all their vital heat and spiritual light has been extinguished.

5. And lastly, It also quenches the Spirit when the meetings of Christians for godly edification are followed with vain and trifling conversation; this is a snare Christians are frequently entangled with, either in different company, or with one another; if the latter, the more dangerous; when members of churches
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have been together in the house of God, where their hearts have been affected with what they have seen and heard, and in some measure humbled, rejoiced and instructed, for any number of them to go away, and immediately fall into conversation about trifling matters is very prejudicial, for this effectually takes off the favour of divine things, and banishes that spiritual light and comfort they have received, and renders them carnal in their frames; what is this but quenching the Spirit?

Thus it is in respect to all other religious Societies, for this has been a fatal evil and destroyed the good effects of many a sweet opportunity; young professors after they have been together, and been made instrumental of exciting in each other some spiritual liveliness and joy, have frequently been deluded into foolish talking and jesting which is not convenient, whereby all the advantage of that season has been lost; all frothy conversation among such persons. at such a time more especially, frustrates the design of their fellowship, and pulls down every thing that has been built up in their attendance upon duty together. Beware therefore of this practice, for our vain minds are exceeding prone to this evil, and Satan is peculiarly vigilant to delude us into it, after having been exercised together in spiritual matters, knowing if he should prevail, (as he too frequently does) it effectually quenches

An Exhortation against

quenches and extinguishes the holiness and spirituality of our frames.

These are the methods by which persons quench the Spirit in a social, or publick capacity; viz. by neglecting the stated assemblies of the Society whereof they are members, by a misimprovement of the time when assembled together, when a partiality prevails amongst them, by retaining profane, or immoral persons in the Community, and thro' impertinent and frothy conversation together, especially after they have been engaged with one another in religious exercises; all these practices abate spirituality and zeal, hinder the advancement of light and holiness, and often occasion the Spirit of grace to depart in a way of judgment.

It remains only that I attend to the

V. and last thing proposed, viz. To shew the melancholy consequences of quenching the Spirit.

This has been in some measure anticipated, especially under the second general, upon which consideration, together with that of my having already detained you so long, I shall but just mention the particulars, and draw to a close.

First, By this means all true pleasure in religion is lost; such violence offered to an enlightened conscience destroys all delight in duty,

ty, the mind is hereby rendered incapable of spiritual joy ; the Spirit thus resisted and quenched withdraws his gracious influences, the deserted soul is deprest and sunk, and her appetite for heavenly food is gone. When this is the case, the Christian finds a leanness of Spirit, he is exceeding dull and heavy in his private frame, and every thing grows formal and lifeless in a social way.

Secondly, Infection increases both as to doctrine and practice ; when the Spirit is quenched, the flesh quickens, the hearts of particular persons are subject to deceitful lusts, and easily captivated to the law of sin in the members ; the Church, or Society, where this evil is continued in, being justly forsaken, is exposed to delusions, and becomes a prey to every Deceiver, and unless the Lord, in great mercy, returns to revive his work, a people grow worse and worse.

Thirdly, It brings great distress on the consciences of Believers when they are awakened to conviction ; sometimes it pleases God to convince such of their folly, and make them sensible of their ingratitude, so that after they have provoked the Spirit to withdraw, they are led to see the sorrowful alteration, and bewail the unhappy consequences of his departure from them. This is accompanied with bitterness, and especially as they are usually

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An Exhortation against

left to seek and cry a long time before he returns with his chearing influences. But,

Fourthly, If in judgment, (which is sometimes the awful case) any are left to impenitency, the end is sore and heavy destruction. By this means, Societies without number have been ruined, many Churches have been dissolved, and a multitude of professors, who have had only the form of godliness, have sunk under the weight of aggravating guilt into endless misery. Such are the dreadful consequences of quenching the Spirit!

I close with a short reflection or two.

I. We see the bold impiety, and fatal folly of those who deny the personality, deity, and operations of the blessed Spirit. It is too common in the present day for persons who call themselves Christians, not only to oppose the doctrines that relate to the person and glory of Jesus Christ, and the way of salvation by him, and thereby give just offence to the Holy Ghost, by whom the prophets and apostles were inspired; but they also deny the reality, and much more the necessity of his divine agency in the hearts of God's children, yea, they ridicule all Christian experience; no wonder such are given up to blindness of heart, and a reprobate mind; we need not
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be surprised to find their consciences are seared as with an hot iron ; such persons resist the Holy Ghost, who alone can mollify, enlighten, and convert the soul, and if the quenching his work has the sorrowful effect on those who have not utterly despised him, as before-mentioned, how can it be expected these daring infidels should have any discernment, or sensation of spiritual things ?

II. Let us bewail the symptoms of quenching the Spirit, that are apparent in the present day. Whence is it there is so much complaint of the spread of error ? Why is there so little consolation in Christ, or edification in fellowship, so little steadfastness in the ways of the Lord, or delight in his ordinances ? Is it not because we have, and do daily quench the Spirit by our negligence and carnality ? Do we not stifle convictions, and omit those duties that are proper to the maintaining a liveliness in our hearts, and in the Societies to which we are related ? Are not gifts neglected ? Is not there too little communication of our experience, and too much indulgence of sin ? Do we improve our time together as becomes those who desire to see the Spirit's work flourish in and among us ? Is there that impartiality, and that faithfulness which is acceptable to the Holy Spirit ? I presume,

on examination, it will be allowed that the instances by which the Spirit is quenched are too frequently found upon us. O let us each examine ourselves, and be concern'd for the Communities to which we severally belong; let us watch against these things, and make it our daily and earnest supplication, that the holy Spirit may not be taken from us.

In fine, let me beseech you, at whose request I have now been speaking in publick, to think of these things; watch over your hearts, be circumspect in all your assemblies, endeavouring by supplications conjoined to all other graces and duties to build up one another in faith and holiness; and let such of you who are members of this, or any other Church of Christ, pursue this design consistent with your duties in the house of God. Remember your greatest honour and highest obligation is in the Church to which you belong, take heed therefore you are not deficient in your duties there, while you are employing your thoughts and time upon any other scheme for edification. In a conscientious regard to this, you may expect the Comforter will abide with you, and bless all your endeavours for encouraging others to taste and see the goodness of the Lord, with whom your fellowship shall be still increasing, till you are *made meet* for the full enjoyment of the inheritance among the saints in light.

A HYMN of Praise to the
BLESSED SPIRIT.

I.

ADORE, ye saints, the heav'nly Dove,
His grace and pow'r proclaim,
Whose quick'ning rays of light and love,
Revive your drooping frame.

II.

He first awakens from the dead,
Doth life from Christ impart,
And love divine by him is shed
Abroad in ev'ry heart.

III.

As Fire refines the drossy Ore,
Our souls he purifies,
And banish'd comfort doth restore,
Hence joys unknown arise.

IV.

Thus doth his grace our minds prepare,
To view our Saviour's face,
And oft before we are aware,
Enlivens ev'ry grace.

V. To

V.

To light, from darkness he doth turn,
And our affections raise,
Our hearts within us then do burn,
To sing Jehovah's praise.

VI.

O may we never once offend,
His glorious holiness,
Lest he his influence suspend,
And leave us in distress.

F I N I S.

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VI.

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